

NOTES FROM THE Underground

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INSIDE

The Claws Are Out	6
Book Review: Gender Blending	7
The Next Step	8
Plus, TransScripts, Short Notes, World Watch and the Back Page.	

Being Honest With Yourself

An item crossed what constitutes the editor's desk at N.F.T.U. recently which reminded me of something I have always meant to talk about, but which I'd largely forgotten. It related how pleased some adamantly heterosexual crossdressers are when men "come on" to them, and suggested that there was something more sexual in it than these crossdressers were willing to admit.

Good point.

I remember reading TV fantasy stories which would flirt with the same idea. Hero is crossdressed for some reason or another, finds himself ardently pursued, dated or propositioned by some stud, has many near romantic/sexual encounters (the closest being a big, wet kiss), but ultimately escapes with his "virginity" intact into the arms of a woman, whose presence in the story seems almost incidental. Ignoring the dreadful "Perils of Pauline" stereotype of a woman that the fantasy describes, I wonder why our supposedly heterosexual "heroine" seems to be enjoying the attention of a male so much. What's going on here anyway? Somehow the denouement is unconvincing after all the evident pleasure our crossdresser has been deriving from being pursued by other men.

Is someone not being honest with themselves here? I'm inclined to think so, although I can think of two possible rebuttals.

The first is of course that if men find you attractive, then you have passed the ultimate crossdresser test. You're not just passing as a woman, you're incredibly beautiful too! I suppose if you're fantasizing, you may as well go all the way, but it seems to me easy to imagine yourself beautiful without needing a man to validate it. What does the man have to do with anything?

The second is more complex and involves role playing. It's the old now I'm-a-man now I'm-a-woman routine that most crossdressers play. I once knew a crossdresser who would insist on his heterosexuality, but would go to bed with men when he was dressed. He was appalled at the idea of going to bed with men while he was in a male role. After all, if I'm a woman, well then I'm not acting out homosexual fantasies, am I?

I can't help thinking that's fundamentally dishonest. That so called "woman" does not disappear simply because you put the clothes away. If that were so, a crossdresser in male clothes who happens to see a lovely dress in a shop window would never think to buy it for himself. If he were "all man", he would never think of expressing his femininity. Therefore, the so-called "woman" is always there and a part of you. You are not two people. If you are not two people, your sexual behaviour relates to your biological sex, and not your chosen sex role. In other words, if you are like the crossdresser I described above, you'd be bisexual.

There ain't no sin in that, although I will concede that it's a terrifying prospect for someone who has always regarded himself as being heterosexual. What's the point of fooling yourself though? I'm a big fan of self-knowledge as the way to peace of mind.

This is, in my opinion, yet another way that orthodox transvestism stands in the way of self understanding. If you reduce yourself to simple role playing, then you make yourself over in those roles, in this case, male and female. You end up being a stereotype of a man and a stereotype of a woman. But who are you? Accepting your femininity as a part of you and not some alien being who comes to inhabit your body from time to time seems to me the best way to understand yourself. It may not be socially acceptable to be a feminine man, no more so than it is to be gay or bisexual, but it's who you are. And social acceptability has never been the true measure of an individual anyway.

Ted

Notes from the Underground

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Losing Interest In Crossdressing (First Update)

I have now had three appointments at the Clarke Institute. The first one in March was an assessment to verify my eligibility for the program. The second appointment was for my prescription of the medication, either the real pills or a placebo. I was to take this medication for weeks 1-4, while filling out a sheet every day marking how many times I crossdressed, how many times I thought about crossdressing, etc. Also, I was to mark an X on a line indicating the intensity of various urges and behaviour, such as anxiety, urge to crossdress, interest in heterosexual sex, etc. Example: None Little Moderate Extreme.

I am now in my second batch of medication, weeks 5-10. The problem is that it is difficult to know if I'm on the real medication or the placebo (normally a pill of just sugar and water). I really haven't noticed any side effects worthy of mention. My desire to crossdress has not changed yet though, that is, I still wish to do so. While taking this medication, one is to refrain from the use of alcohol. Being an AA member, I guess that point is well taken. Also, the use of caffeine is to be limited. This I found more difficult to do, but I did limit my use of coffee and soft drinks containing caffeine.

What about the Clarke Institute? Well, it is on College Street at the corner of Spadina right in the hub of the fashion district, of all places. Practically every third store in the area sells wedding gowns and party dresses. I usually arrive in the vicinity 3 hours before my scheduled appointment. At the Clarke there is an underground garage to park in - about 7\$ for the day. By the way, for those not familiar with Toronto and who may wish to visit the Clarke, I can help you get there very easily.

A portion of the first floor is specifically assigned as a gender identity clinic. The testing is done on this floor, the consulting is done on the fourth and in the basement there is a pharmaceutical lab where the prescriptions are filled.

That's it for now. My next article on this topic will be in the September/October issue. Don't forget, if you are interested please call Gender Mosaic for Joanne to put us in touch, or write me at P.O. Box 24085, Kanata, Ont. K2M 2C3.

Samantha

Female Support

On April 28, the wives, family and friends of Gender Mosaic had from what I hear a wonderful evening at Marilyn's home. My daughter would not tell me anything about the discussion or what happened, except that Marilyn really knows how to cook and the food was delicious. This is the first one of many I hope.

It's nice to know that there is a female support group trying to understand our hobby through open discussions, and trying to deal with the crossdressing member of the family. Whether we are husbands, fathers or friends, crossdressing is not your everyday topic at the office and by having these little parties, a lot of tied up emotions are let out. I am not saying that this

is a cure all way of solving the situation, but it is a relief valve to exhaust some of the built up anxiety.

Thanks Marilyn for everything and I know that everybody who could make it enjoyed your hospitality.

Joanne

What a Great Idea!

So there I was flipping through the arts section of the paper several weeks ago, when I came across the article for the Fringe Festival which takes place every June in the beautiful town of Manotick, and I thought to myself, "I should write a play about crossdressing, and recruit several actors from Gender Mosaic. We'd be the hit of the festival if we did it right!" So, who would like to see their names on every Fringe Festival programme, in both daily papers and every TV and Radio station in the city, and have your acting and appearance criticized as well? No? What's wrong with you?

I guess I better write a dramatic monologue and do it myself.

Ted



FACTT NOTES

A Selection of abstracts reported in FACTT Ottawa's newsletter.

Psychosocial Differences Between Dutch Male and Female Transsexuals

Archives of Sexual Behaviour. April 1988

One hundred and sixty-eight male and 55 female transsexuals, in hormonal treatment at the Gender Foundation in Amsterdam, were compared with respect to psychosocial characteristics. Results indicated that females more frequently had displayed cross gender behaviour during childhood than males, that they crossdressed more often, and that, contrary to males, none had married in their anatomical sex. Females also applied for surgical gender reassignment at an earlier age than did males. More of the females lived in a stable relationship with a partner of their own biological sex. Relations with the parental home were better for females than males, and the former were more often employed or enrolled in a study.

No significant differences existed in respect to psychiatric treatment, substance abuse, or attempted suicides. It is concluded that unambiguous cross-gender behaviour is more common in female than in male transsexuals and that the social conditions of the female are more satisfactory. However, a relatively high incidence of psychiatric treatment and attempted suicides indicates severe psychological problems in both the male and female groups.

Short Notes

AA Group for Crossdressers

About six years ago, I began drinking heavily. A bottom line problem that had been with me all my life was beginning to manifest itself and I found myself unable to control this unbelievable urge. I had to face the fact that I despised having to live as a man. Inside I felt like a woman. I started seeing a therapist, only to find there are no magic cures. Alcohol was the only thing that seemed to work. But everytime people use alcohol regularly as a way of easing the misery, chances are they are heading towards alcoholism. Once one becomes an alcoholic, if something isn't done about the problem, life (odds are it will be a short one) will all be downhill.

I concluded that I didn't have a choice. I went through a treatment program and then started attending AA meetings. In AA there are both open speaker meetings, where you listen to someone describe their life as an alcoholic, and closed discussion meetings in which everyone sits and talks about their feelings and emotions. This type of meeting is important as the whole process is therapeutic. People can relate to others' situations and in certain cases friendships are developed, helpful information is exchanged, etc.

When I started attending these meetings I found that it was just about impossible for me to relate to others in closed discussion meetings. Let's face it, if you wanted to share something concerning a gender or crossdressing related issue, you're not going to bring it up in a group of people who may be total strangers. There are regular AA groups for straight people and gays and lesbians, but no groups for those with gender identity issues. I've tried gay and lesbian groups. I felt a little more at home there, and Sharon and I even shared our gender identities with them, but the same problem of not being able to relate occurs.

It became apparent that something had to be done to try and start up a group for crossdressers. So Sharon and I got a room at the R.O.H., informed AA and started having AA meetings for crossdressers. At this point, it is

critical that the group gets as much exposure as possible. Our group is now listed in the May release of the AA meeting list, which means that all AA members in the Ottawa area are now potentially aware of our group. It is hoped that there will be crossdressers who will pick up on the name of the group in the meeting list.

Up to this point, however, the response has been very poor. Either there are not that many crossdressers in the Ottawa area who are addicts or the right people just haven't been reached yet. I tend to believe the latter. I also want to emphasize that this is not my AA group. In AA there is no take charge person. We are doing this for one reason and that is to support each other in sobriety.

- The name of our AA group is Transformation (TV, TS)

- Meetings are held every Sunday evening at the Royal Ottawa Hospital in Room 1081 of the Lady Grey Building.

- Meetings begin at 8:00 pm but one may arrive at 7:30 to crossdress if so desired.

If someone would like to know more about the AA group, I'd be more than happy to get together and shoot the breeze. Please contact me through Gender Mosaic or the AA Intergroup Office at (613) 523 9977. Or if you wish, you can write me at P.O. Box 24085, Kanata, Ontario K2M 2C3.

Samantha

Congratulations!

To Leigh and Judy on your 25th Anniversary and Jeri and Cindy on your engagement.

Great Idea No. 2

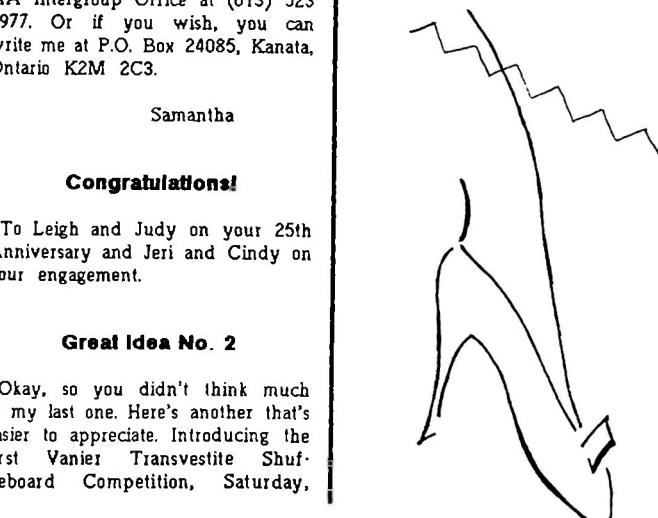
Okay, so you didn't think much of my last one. Here's another that's easier to appreciate. Introducing the first Vanier Transvestite Shuffleboard Competition, Saturday,

August 15, 1992 at my house in beautiful downtown Vanier. Registration \$5 per person, teams of two will be selected later if you have no one in particular to play with, or you and your partner can register as a team. The original VTV's (Vanier transvestites, for the uninitiated), meaning of course Lary and I, have agreed not to play as a team for this competition. Spectators, or people just interested in the party, also welcome for a modest one dollar entry fee. All proceeds except for the cost of an appropriate prize (to be announced later) to Gender Mosaic. Please let me or Joanne know a week in advance if you're coming so that the matches can get started reasonably early. This will be a double knockout competition, although if we get many teams we may have to go to single knockout. Shuffleboard is a game of inches, so I would recommend your more comfortable feminine clothes. Those heels may cost you the title!

Ted

Meeting Notice

Attention please! The Gender Mosaic social meeting is July 11th, 1992, and not on the first Saturday of the month as is customary. A Mary Kay representative will be giving a demonstration. Meeting will be held at Joanne's place.



That Pregnant Man-Woman Story

It all began innocently enough with a small subhead over a filler newspaper item.

Man Pregnant: A government employee in the Southern Philippines has got doctors in a spin - they say he's six months pregnant. The male nurse, 32, has been examined by several doctors who have confirmed the pregnancy. The man is a hermaphrodite with both male and female sexual organs. The confirmation of his pregnancy has put the man in a dilemma. He wants to take maternity leave, but he can't under local government rules because he's a man. He also wants to marry his lover, but the church will not allow him to marry another man.

Pregnant Man Wants Quiet Delivery: Carlo, the pregnant man of the Philippines, is feeling fine and may want to deliver his baby son "quietly and discreetly," Health Secretary Antonio Periquet said Wednesday. The 32 year old hermaphrodite...had an operation in Manila in 1985 to open his vaginal passage and had his penis removed. He is scheduled to deliver the baby August 17.

Pregnant Man to Undergo Caesarian: Carlo, the pregnant man of the Philippines, is expected to give birth by Caesarian delivery, doctors said. The man, whose real name has not been revealed, says he's thrilled and delighted at the prospects of motherhood.

"My breasts are already big enough and I'm starting to lactate," said Carlo, who underwent an operation in 1988 (in the previous item it was 1985. The facts were starting to get fuzzy at this point, ed.) and began monthly menstruation after hormonal treatment.

"Pregnant" Man Fooled Doctors: A Philippine male nurse who claimed to be six months pregnant made up details of his medical history, his doctor said Tuesday. "He has fooled all of us for reasons he alone can explain," said Dr. Clarita Paggao, chief gynecologist at the Bukidnon provincial hospital in southern Philippines.

Paggao and others had said the 32 year old was pregnant based on an ultrasound scan and two urine tests.

The hoax was apparently hatched to support his court application for a legal change of name and sex so that he could marry his 21 year old lover, a junior army officer.

Well, you must admit, as far as stories go, it was a whopper. If it was a little incredible that he thought he could get away with it, it was even more so that he succeeded in doing so for almost two weeks. Commenting on the whole sad affair afterwards, Jay Leno said: "You know, this is the kind of thing that gives half-men half-women a bad name. It takes just one bad half-man half-woman to ruin it for everybody."

Shampoo Proves Expensive for Judge

A judge with an apparent hair fetish is paying the price - two years probation and an order to forfeit his office and all state paid pension benefits.

Bedford County Pennsylvania District Justice Charles Guyer was charged last August with offering to impose a lenient fine on a 21 year old Bedford County man in exchange for being allowed to wash the man's hair.

During the shampooing, Guyer engaged in sexual conduct with the man, according to a spokesman for the Pennsylvania attorney general. Guyer then asked the man if he had any friends who would also be willing to have their hair washed.

Undercover agents from the attorney general's office arrested Guyer after he washed their hair and that of the 21 year old.

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The Claws Are Coming Out

All right, enough is enough. I've had it with the whole thing. This thing about how you shouldn't wear pants. I've also had it with dealing with members of this group who are so close minded; people who want to stick to their own opinion and talk over top of me when I try to explain where I'm coming from. Members who assume they know everything about transsexuality when they really haven't got a clue. I am especially offended when I hear someone say that how I feel about the way I dress is stupid and ridiculous. I'm not going to sit idly by and take this abuse.

When I was younger I felt that I needed to wear a skirt because I needed it to reinforce to myself that I was a woman. It was like Linus and his security blanket. I also felt that I had to wear make up every night even if I knew I wasn't going to be seeing anyone. But now the closer I get to my goal of becoming a woman, the less I have become in not only wearing skirts, but also in wearing anything feminine. I don't need clothes so much anymore to reinforce to myself who I am. I feel just as feminine wearing jeans as I would wearing a skirt.

What really gets me, and I'm liable to offend a few people in what I'm about to say (of course, I've already been offended myself, so why not say it?) is that here are a group of TV's who often (and I'm not speaking about everyone) dress in the most ridiculous outfits, clothes that no woman in her right mind would wear. Clothes whose style has long ago passed. Clothes that don't suit the person's physique. Clothes that don't match. Some TV's don't seem to realize that women never dress in any way that emphasizes their figure flaws; rather, they dress to minimize them. I've seen so many outfits and colour combinations that border on the absurd, yet I get hassled because I'm not wearing a skirt.

Sometimes it makes me feel like laughing when I hear TV's complimenting each other on how great they look. It's made me realize that sometimes when a TV compliments you, that you may have to take the compliment with a rather large grain of salt. What are they basing their compliments on? How you look so much like the well dressed woman? I hardly think so. It seems the compliments are based on some Marilyn Monroe fantasy, even when the person is a far cry from ever looking like a starlet. TV's are always bitching about how society won't accept them, but maybe if they started dressing more like women and less like the stereotypical male image of how women are supposed to dress, then maybe some acceptance would be forthcoming.

I accept TV's crossdressing styles because I know where they're coming from. I acknowledge the fact that it can be fun to dress in slutish clothes whether it looks right on you or not. If I don't like what someone is wearing, I keep quiet about it because as long

as they're happy about what they're doing, then that's all that matters. I don't go around berating someone because they don't fit into what I think is right. I certainly don't think of what they're wearing as being stupid and ridiculous. It just isn't me, that's all. My question is why can't I have the same understanding?

I guess the bottom line is that TVs dress for fun and TSs try to dress as much as a typical woman would for a given situation. The TS is aiming toward a full time life as a female and there is a much greater chance of acceptance if the TS dresses as appropriately as possible. I have also been trying to bring how I dress as a male and how I dress as a female together so that I am able to need only one wardrobe instead of two. Crossdressing has about as much depth as to what it is like to be a transsexual, as the thickness of the skin of an apple has to its diameter. Sure I want to dress as a woman, but that is but a small part in living as a woman.

I'd just like to say two last things. Firstly that there are many TVs who dress well and who don't fall into the category I have described in the preceding paragraphs, and secondly that I am sure that the closed minded people I was talking about earlier are still going to be just as closed minded as they were before they had read this article. To those who say that how I feel about the way I dress is bullshit, I can only say the same about their attitude. It's bullshit too.

Sharon

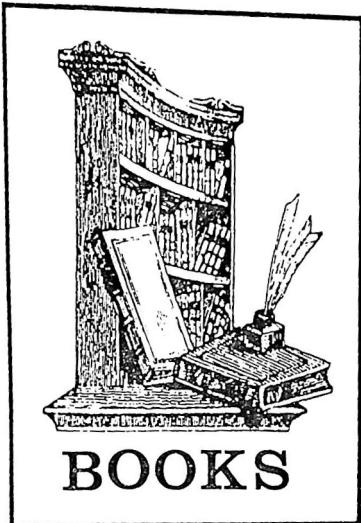
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Gender Blending : Confronting the Limits of Duality.

by Holly Devor.

Most members of society believe that there are two, and only two sexes, and consequently two, and only two genders. It is commonly believed that whatever a woman does will somehow have the stamp of femininity on it, and whatever a man does will likewise bear the imprint of masculinity. This does not describe all members of society.

Holly Devor's book deals with a group who break the rules. Ms. Devor teaches Women's Studies at Simon Fraser University. Her interest in how women respond to the patriarchal system led her to interview women who are living "on the edge": they exhibit a mixture of characteristics from each of the two standard gender roles. By society's rules "boys will be boys and girls will not" has meant that males are defined by what they are, while females are defined by what they lack by comparison to males. But this does not apply to the "gender-blenders": people who belong to one sex and identify themselves as belonging to the corresponding gender, while exhibiting a complex mixture of characteristics from each of the two standard gender roles. People who don't know them per-

sonally often (but not always) mistakenly attribute them with membership in a gender with which the gender blenders themselves do not identify. Gender blenders usually do not consciously attempt to project confusing or misleading gender impressions, although allowing mistakes to go uncorrected may be in their interests. Gender blending females seem to be more commonly encountered as opposed to gender blending males probably because there is a greater degree of tolerance and less social persecution of the gender blending female. Gender blending males may become more apparent in the future as society's expectations of masculinity become less dogmatic. With better sex education and less pre-occupation with sex roles, we can hope that society will adopt a laissez-faire attitude to gender issues. However, currently we observe a society which is somewhat hostile to gender blenders, especially males, because most people equate gender display with biological sex role. It is for this reason that gender blending females are perceived as lesbians and gender blending males are often misidentified as effeminate homosexuals. The mechanism controlling this judgement is the gender attribution process.

Holly Devor refers to Kessler and McKenna's book *Gender: An Ethnomethodological Approach* (see NFTU V.4 N.3) in her discussion on how society perceives gender blenders. Briefly stated, in situations of conflicting, confusing, doubtful, or absent gender cues, people are willing and likely to attribute male gender. Maleness is readily seen whenever there are indicators of it, whereas femaleness is seen only when there are compelling female cues and an absence of male cues. This is the patriarchal gender schema: maleness is a primary presence, while femaleness is an absence and a derivative of the male.

Feminine people experience, and therefore understand, the world from a very different status position than do masculine persons. Masculinity fosters an ethic wherein separate and independent individuals assert their rights within a set of laws

which provide guidelines for resolving whose competing interests will take precedence when conflicts arise. It is understood as inevitable and fair that there will exist a hierarchy of rights and individuals. Separation is the theme, and order is the method. Femininity demands an approach to morality from another perspective: the greatest communal good for the greatest number of people. Feminine justice is predicated on the ethic of caring for others and minimizing power differences to resolve conflict. Attachment is the theme, empathy is the method. An aggressive assertion of power sustains a masculine ethic of domination through rights, while a contextual and supportive balancing of power through empathy and nurturance underlies the feminine ethic of cooperation.

In a society which expects clear divisions and an adherence to rigid rules, the gender blender represents rebellion and anarchy. In order to succeed, the gender blender may play by the rules and consciously suppress expression of personality. There is a price for such behaviour: the person may feel alienated and depersonalized, leading to depression with multiple organic complaints and even suicidal behaviour. Gender blenders are aware that they transgress social laws and may become exposed as not only persons with a stigma, but also as persons engaged in deceit (by not behaving as gender blenders, for which they would be ostracized anyway). It is a no-win situation: the non-conforming individual who is fully visible to public scrutiny will endure the full force of social outrage, while attempting to hide will run the risk of exposure and further discredit associated with falsehood and insincerity, as well as suffering the anxiety of leading a life mired in manipulation and conscious duplicity.

Although Holly Devor's book deals with research into the lives of 15 gender blending females, the mechanisms of coping and the discussions pertaining to the phenomena of gender blending is also pertinent for gender blending males.

Continued page 8

The Next Step

The time has come for those of us who are true transgenderists to take the next step in our evolution. That next step is to accept that women have a reality equal to ours and to learn to connect with that reality. It is a very simple step that unfortunately might demand more than some are willing to give. It boils down to a choice of being transgenderists or remaining totally male.

When I say remaining male or change, I am not talking about changing genders through the operation or changing your sexual preference; rather, I am talking about an emotional and psychological change. For some men, even accepting that women have a reality is hard enough, much less that it is as valid as ours or that it does not threaten male reality.

It really depends on how you view male reality. If you believe it capable of bridging genders and being open to other realities, then of course you are living in your own fantasy world and can never be touched. Men's reality is actually built on lies: the lies that we are superior to women, the lie that we rightfully control the power of the world, the lie that allows us to oppress women and the lie that we are endowed with special rights. That is the reality of most western males.

How you can expect to keep this reality and connect to women is a feat I'd love to see done. You cannot be male one minute and woman the next and keep the male reality intact. Maintaining the male reality while trying to be a woman pushes you away from real women's issues and further into the Hollywood male fantasy of women's bodies. Remaining fully male creates a barrier to women because of all the lies we've built into our reality.

That is why some men institutionalize the gulf between genders and work at keeping that gulf. It allows them to keep the fantasy intact. Only a man would coerce his wife/lover into feeling guilt for not accepting this fantasy by proclaiming that he doesn't have a problem, she does. Not a very good basis for bridging the gender vacuum.

On the other hand, by accepting that our reality needs improvement (to say the least) and accepting women's reality as valid and equal to ours, we can begin to connect with women in a way previously unthought of. This does not mean losing yourself, but finding your way to a hybrid state that truly encompasses both realities. It does mean facing our lies and discarding them and beginning anew on a foundation of truth and not fantasy.

A person who can accept women's reality will never be satisfied with being a man while dressed in the opposite gender's clothes. We can therefore mercifully put to rest the lie that crossdressers enjoy a special insight to women simply because they crossdress. Even transsexuals who cannot or will not connect to women's

reality are simply men who are "surgically reconstructed", men living their fantasies to the utmost.

We now, with this knowledge, can finally make a choice and be forever known by that choice. We can begin the long process of connecting with women and, as feminists, join their fight for women's rights. This is not a complete surrender to the male bashers, as some will suggest, but the realization that to truly find our humanity, we have to look way beyond simply being men. That way leads nowhere, except to sexism, which is rampant among crossdressers.

I realize that most will ignore this next step. The fear of losing male privileges must be seen and spoken of as it is, sexism, plain and simple. The time really has come to leave the chains that bind and blind us and begin living our belief that women's realities are valid and necessary. Otherwise we give tacit and full backing to the continued subjugation of women.

Niki Avon

Books

From page 7

Members of the public tend to attribute manhood and maleness because of the patriarchally induced tendency to see maleness as basic and femaleness as a variation on maleness. Under this dominant patriarchal gender schema, women must mark themselves as "other". The schema requires few cues to identify maleness, but needs many cues to identify femaleness. If gender is ambiguous, people tend to attribute manhood and maleness because those statuses will be correct if the person is a male, and patriarchally a backhanded compliment if they are female. Gender is as much in the reading as in the telling.

Sex and gender discrimination requires that gender categories remain at all times distinct, that sex and gender statuses of all members of society be seen as immutable linked, and that person's genders always be clearly in evidence. When these requirements are met, it is possible to establish and maintain a hierachical social structure based on male dominance; but when people's gender role behaviours cause them to be attributed with social genders which do not match the expected sex, the foundation of sexism is undermined. Amen.

Karen Hope

Gender Mosaic Info

Gender Mosaic Logo

We've been searching for some time to find a logo that would be representative of Gender Mosaic; I hope this one will please everybody. Looking at it, you may say it looks like an ordinary key. Oh contrarie! there is more to it than just the letters G and M. The symbol has to mean something to be of value.

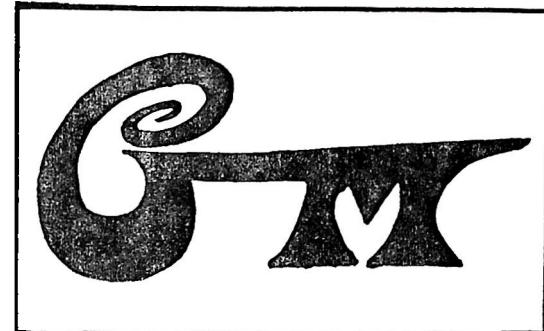
If you look carefully, the letter G appears in the shape of an embryo, the sign of life, where the sex of an individual, in its early stages, is indistinguishable; this means: what we are, or what we may become, is determined at birth. We may want to hide or suppress our inner feelings, but no matter what we do, they will remain with us for ever.

Symbolically, the letter "G" starts from nothing and progressively goes through the cycles. Then, at a certain point, it changes direction and goes in a straight line to meet the "M" (le moi/me). This means, we know very little at first on the subject of crossdressing, and wonder if we are the only ones with these feelings. We go through the cycles of our personal development: childhood, adolescence, and adulthood, searching for answers to our anxieties. Gradually, we discover more on the subject, but still we are unsure of ourselves, and do not know where to turn for guidance; we stand at an impasse. Hopefully, Gender Mosaic will be your guide; to answer your questions; to lead you in the right direction, along the straight and narrow; and, to help you understand your inner feelings, so you can fully express your personality. However, you must decide which course to follow.

As a support group, we provide you with the key to unlock the door of your "closet", and to discover the mysteries that lie beyond it. If you want to open this door, it is all up to you. Some members have questioned the validity of "support" group, if it really applied to Gender Mosaic. I think it does. Support means: to keep from failing, give strength to, encourage. Some individuals need assistance, while others are quite content with their situation (or predicament), and could do without associating themselves with a group like ours.

With time, I learned to be more confident, to express Natalie to her fullest... I can thank you all for this! But, I presently feel, there is very little the group can do for me in terms of "support". Your friendship has been more than valuable, and any assistance I can provide to others, as little as it may be, would return what I have benefited from joining Gender Mosaic. Let us not forget, we are human beings first; CDs/TVs, TSs, Gays, Heterosexuals, whatever, second. We must learn to accept one another for what we are, not for what somebody else wants us to be. Hey! Life is short, live it up. Be prepared to bodily go, where some have dared to go.

Natalie



Calendar

July 11, 1992 - Gender Mosaic Social at Joanne's. Mary Kay rep will be present. Please bring a bottle of wine, beer if you prefer, or some cheese or snacks.

August 15, 1992 - First Vanier Transvestite Shuffleboard Tournament. Ted's place. Participants, cheering section and crossdressers looking for an excuse to get out invited. Check Short Notes (page 4) for more details, or call Gender Mosaic.

September 12, 1992 - Gender Mosaic Annual Barbecue. Enjoy the fall colours in the beautiful Gatineau hills. A \$5 donation is requested this year to help Joanne offset the cost of the event.

General Information

Please note that Belinda is still accepting, albeit for a short time only, submissions to the 1992 Survival Guide. Artwork, club and shop reviews are invited. There are more groups participating this year and we expect the guide will cover the country more comprehensively. Your chance to get your name in print cross Canada!

Please note also that Lee-Anne is still prepared to compile a directory of crossdressers. I admit to being negligent about submitting my own name, but will do so as soon as I finish the newsletter. It's a worthwhile endeavour, even if you don't wish to entertain crossdressers in your home. Communication is the point, and the directory will help facilitate your connecting with those crossdressers who share your views.

The June business meeting was cancelled, although some general points of discussion were raised. We'll be getting a phone card to facilitate answering long distance inquiries.

Ted

Dirty Duck® by Bobby London

